

COMMUNICATIONS.

The Transfer of the Emancipator.

I have prepared some notes on Joshua Leavitt's account of this extraordinary transaction, published in the Emancipator of Aug. 13th. Incessant occupation, in matters that would not admit of delay, has prevented me from giving it earlier attention. Some people may ask—Why do you rake up this old affair? I answer—the truth of history demands it. History demands that every circumstance connected with the recent division in the Society should be truly set forth. That division cannot otherwise be understood. Enough is known to convince any impartial mind, that it was brought about by a series of efforts, which, proceeding from one, or kindred sources, in due time formed the basis of a new and hostile organization. The transaction, of which I now speak, was one of the series, and we must know its connection in order to comprehend it. My position, as a member of the Executive Committee, during the year 1839-40, enabled me to see that the transfer of the Emancipator was not an independent, but a subsequent act; it was a link only of the chain with which it was intended to fetter the genius of the anti-slavery reform. This was seen by others, and might have been obvious to any dispassionate and free mind; but the silence of those who should have denounced the treacherous act, proved how extensively the professed abolition mind was enslaved to spiritual tyrants. Had the transfer of the official organ of the Society been to a Garrison, instead of a Leavitt, those dumb months had thundered forth their denunciations with spontaneous alacrity.

I adopt the plan of answering by notes, as the easiest and most direct. J. S. GIBBONS.

THE TRANSFER OF THE EMANCIPATOR.

Some of my friends have expressed a desire to know more about the circumstances under which the subscription list of the Emancipator was transferred by the late Executive Committee of the American Anti-Slavery Society, and as several meetings and individuals have taken upon themselves not only to censure the act of the Committee, but to implicate the integrity of the editor, I have thought it best to state the facts, precisely as they occurred, according to the best of my knowledge and recollection.

It is or may be known to every body, that during the winter and spring, the late Executive Committee were distressingly embarrassed for the want of money to meet the various demands upon the A. S. Treasury. Those who are now loud in condemning them for doing the best they could in their circumstances, were then doing all in their power to prevent the contribution of funds, and to defeat every measure that might be resorted to for relief. This, in connection with the hard times, and the pressure upon the treasury of the State auxiliaries, and the exclusion of all agents of the National Society from the best fields for money, rendered the situation of the committee very trying indeed. Although they had on hand a large amount of property, in books and stereotype plates, yet they could not dispose of it, and it was therefore necessary to look for the general wants of the Society. (1) Mr. James S. Gibbons, who has recently put his name to an extraordinary tissue of assertions, supposed to be drawn up by Mrs. Chapman, was then proposed by a member of the sub-committee on finance, and he never proposed or pointed out any method of raising money on that property.

Among other pressing claims upon the treasury, the secretaries and editor were at that time largely in arrears for their salaries. (2) The latter, having a numerous and expensive family dependent entirely upon his earnings for support, told the committee that he could not live in this way, and that unless he could depend upon receiving his pay with the same punctuality as he was accustomed to receive it, he would request them to look for other employment. He thought the continuance of the paper more indispensable to the continued efficiency of the Society, than any other expenditure, and he believed that, whatever might be the pressure produced by the hard times and the assaults of the Boston party, they could carry this through, if they would resolve upon it. He therefore offered a resolution, to the effect, that the Committee would make the continuance of the Emancipator the first object to be secured. This vote was rejected—I suppose on account of the opposition of several members of the Committee to the editor's views respecting Independent Anti-Slavery Nominations. (3) A vote was passed, however, referring the subject to a sub-committee, who should be authorized to make such arrangements as could be provided for sustaining the Emancipator. Private affairs required my absence at the time this sub-committee met in the city, and from what I learned respecting the disposition of this committee, I apprehended that they would let the paper run down, and charge the expenses of it to the subscribers. I therefore wrote to the Executive Committee, that I thought it would be unjust to me, to let the paper run down without paying my salary, and that there was also a considerable sum (about \$1000,) paid in advance by subscribers who had a just claim for papers to that amount. I therefore offered, that if they would pay my salary, and continue the paper to the close of the year, I would agree to furnish the subscribers who had paid in advance with an anti-slavery paper to the amount of their subscriptions. My object was, to bring the matter to an issue in the committee, that I might know what I had to depend upon for the future. My plan was, that if they should agree to my proposal, to make over the list to some other person, and charge the expenses of it to the subscribers. I was again absent, when the subject came up, but the committee, with a little deliberation, voted to accept my proposal! The reason of this vote, in the minds of several members, I supposed to be an uneasiness about my political views, and a desire to get rid of all apparent responsibility for them, without a direct dismissal of the editor from the office.

When the abolitionists of the city found that, if this arrangement should take effect, the Emancipator would probably be removed, and New York be left without an Anti-Slavery newspaper, many said they could not consent to it, and the proposal was made that the N. Y. City Society should assume its publication. The Board of that Society was therefore convened, and after a variety of negotiations, the transfer was finally made and accepted, and the paper became legally, equitably and honorably, the property of the City Society. (5) That Board proceeded immediately to make an agreement with the editor, one item of which fixed his salary at a certain rate, and the other provided that he should receive the same. They also made a contract with the printers, and both editor and printers made their calculations accordingly. From the circumstance that the first of May is the time when yearly rents begin in this city, to which so many other business arrangements conform, it is plain that this is a circumstance of considerable weight. I have no reason to believe that any person concerned was actuated by any other considerations than the three I have suggested; first, the impossibility of procuring money to discharge their liabilities and carry on the operations of the Society; secondly, dissatisfaction in some with the editor's course on the subject of politics; and thirdly, a desire on the part of others to secure the continuance of an anti-slavery newspaper in this city, under the same editorial management.

At the late annual meeting, I took my place to discharge my constitutional duties, as Recording Secretary of the Society, with a determination, if possible by lawful means, to save the Society from division or perversion, but at any rate, to perform my duty faithfully so long as I held the office. I was therefore conspicuous in my attendance, at considerable personal inconvenience, and faithful in doing all in my power to facilitate the business of the meeting. At length it became necessary for me to be in attendance at the printing office, and I apologized to the chair and begged to be excused for that purpose. Mr. Garrison wished me to stay and hear the proceedings, and I did so, but not having leisure at that time to enter into a discussion, and no person desiring any explanation, I made no remarks, and went to the printing office to get my paper to press. On returning as soon as I could, I found that the resolutions had passed, and I thereupon observed, that as no one had asked any explanations, I presumed the meeting was satisfied to condemn without explanation, and if there were dissent, I had none to offer. I was again obliged to be absent, and the resolutions were instantly reconsidered and postponed till afternoon, that those "implicated" might offer their remarks. I did not consider myself "implicated" personally, because I had no hand in the transfer, except as a member of the Committee. (6) I was therefore absent from the Committee, and did not appear on their behalf in response to this summary process. Indeed I should have felt little interest in attempting a defence before a tribunal which had already condemned us unheard, and only reconsidered it for the sake of the appearance. (7) I therefore attended the political convention, and had the satisfaction of adding to the list of those who were present. Mr. Thomas Earle, Esq. accepted the nominations tendered by the Albany Convention. I continued my attendance, as constantly as other duties would admit, in my place as Recording Secretary, until the new officers were chosen, when I of course vacated the seat to which I no longer had any right. Before I left the house, during a period when the meeting was in session, I was requested to appear before the Boston Convention, and I was accordingly present. Some members who had not fully learned the great lesson of "implicit faith," asked the chair for permission, as there was no business on hand, to propose some questions to Mr. Leavitt. The chair gave consent, and Mr. Leavitt stood up. The interrogator then asked Mr. L. whether the transfer of the

* The money by which the late Committee were finally enabled to bring their business so nearly to a close, was furnished, on a sale and pledge of property, by individuals who, having the right to do what they would with their own, were willing at that time to furnish money for these purposes. It never was in the power of the Committee to raise money in the market on that property, nor to raise money for general purposes from those who only took a sufficient interest in the special objects proposed. Those who now blame the late Committee for not raising money on that property, did not then offer any assistance during the time when it was in their power to do so, and it is therefore an embarrassment and lessens the receipts of the Society's treasury.

Emancipator was or was not made with a view to keep it out of the hands of the old Society, and to have it serve the purposes of the "New Organization." Mr. L. replied that he should state with the same precision as if under oath, and that to the best of his knowledge, and as far as he was able, he would do so. One of the Massachusetts managers immediately rose, and said this was all out of order, and called upon the chair to put a stop to it, which was done. Whether it was because such answers would not serve the purpose in hand, let others judge.

During the negotiations of the meeting with the City Society, for the re-transfer of the paper, one of the most active of the actors came to me, with many protestations of kindness, respect, confidence, high regard for my talents, &c., (none of which do I suppose to be insincere), and wished to know if I would continue editor in the event of a re-transfer. I told him that I was free; that I liked the constitution of the old A. S. Society, "platform" and all; that I was much interested in my editorial labors, arduous and thankless though they were, and that I would willingly continue to edit the Emancipator, in the employ of the Executive Committee about to be appointed, if they wished it, and would let me be FREE, that when I put my name at the head of the paper, as editor, I considered myself primarily responsible for the contents of the paper, and consequently entitled to its control, subject to the advice of my employers, and bound to pay a respectful regard to their wishes, liable to removal whenever they should be of opinion that my mode of conduct was detrimental to the cause, but that I should not be subject to bargain and sale, that I was born free, and by the blessing of God, hoped to live, labor, and die free. It is needless to add, that I heard no more from that quarter. In the address above referred to, Mr. Gibbons intimates that they could have had the paper re-transferred, if they would agree to continue the same editor. That's the very punch! (8)

In conclusion I will say, that to the best of my knowledge and belief, the Emancipator was not transferred for any selfish, sinister, or secret objects whatever, nor was there any treachery or unfairness intended on the part of the late Committee in the steps which led to it, or whatever thoughts may have been in the breasts of one or two members, I do not believe the Committee disposed of the paper as they did, for the purpose of keeping it out of the hands of Mr. Garrison and his party. Yet when it was seen that such had been its effect, and especially as time has developed the use that they would have made of it, if it had got hold of it, I believe the great body of abolitionists are quite resigned to the event.

(1) The amount of money received by the Committee during the year, as acknowledged in the Treasurer's account, was \$47,000,—being larger than that of any previous year. This is an index to the extent of their operations.—From the manner in which the impossibility of raising funds to sustain the Emancipator is spoken of, one would suppose the amount required, to be very large; whereas, the paltry sum of 300 dollars would have been ample! There was on hand, property worth \$12,000. J. Leavitt affirms the impossibility of raising three hundred, to sustain the official organ of the Society; yet, no sooner was a part of that property placed in the possession of certain members of the Committee, as individuals, than a much larger amount was obtained almost immediately!! They could do for themselves what they could not for the Society! This is indeed, an acknowledgment of selfishness that reflects no honor, but signal discredit on the acting parties. Such a principle of conduct might pass among stock jobbers, but not in benevolent associations. It was integrity to self, and not integrity to the trust reposed in them by their constituents. What right have such men to complain of their integrity being implicated! Let us see what relation they sustained to the Society. J. Leavitt was on a monthly salary of \$150; Jas. G. Birney, of \$190; Henry B. Stanton, of \$83; making an aggregate of \$423. It might be expected that men who were deriving such a liberal support from the Society, would be willing to abandon a single month's salary in this emergency, rather than sacrifice its only official organ, to sustain which, its members had already sacrificed more than FIFTY THOUSAND DOLLARS! But no. Like the Jew Shylock, they insisted on their "pound of flesh," and there was no Daniel to prevent them cutting it out of the body of their debtor, from the place nearest to the heart.

(2) This large amount of arrears was very soon paid up, when individual exertion was made to raise the money—city, and that is the reason it was not raised before! "Some of the committee were perfectly indifferent whether the Emancipator was sustained or not—others appeared glad of the opportunity to transfer it, as a means of crippling the Society.

(3) Feb. 20th. J. Leavitt offered the following resolution in Executive Committee:

"Resolved, That the Committee consider the support and continuance of the Emancipator, as the organ of the American Anti-Slavery Society, to be the first object to be provided for in the application of our resources."

This resolution was laid on the table until the next meeting, and then (March 5th) rejected. Lewis Tappan, particularly, was instrumental in having it thus disposed of, and after the committee adjourned, J. Leavitt remarked to me—

"I have no doubt that Lewis Tappan's object is, to destroy the American Anti-Slavery Society!" I believed him at the time to be sincere in his efforts to secure the continuance of the paper.

There are two important admissions in this paragraph, viz: "1st (J. L.) thought the continuance of the paper more indispensable to the continued efficiency of the Society than any other expenditure, and he believed, that whatever might be the pressure produced by the hard times, and the assaults of the Boston party, they could carry this through, if they would resolve upon it." Thus, Joshua Leavitt, in becoming a party to the transfer, was, by his own admission, destroying "the most indispensable" instrumentality of the Society whose servant he was, and yet, in a subsequent part of his narrative, he assumes an exceedingly disinterested air, and tells us that the wretched annual meeting, "with a determination, if possible, by lawful means, to save the Society from division or perversion," &c.—What nonsense! Does he suppose the abolitionists are so simple as to be duped by such professions, after his own admission that he had cut off the Society's right hand! If he had sought, with all the zeal of a declared mortal foe, to commit the highest act of hostility that hatred could devise, he could not have inflicted a deeper injury. But such warfare as this is perfectly consistent with the whole bearing of the new organizations, who perpetually cry, peace, peace, while dealing the most vital injuries malignancy can inspire. As it regards the power of the committee to sustain the paper, be it observed that J. Leavitt says—"what-ever might be the pressure" * they could carry it through, if they would resolve upon it." But they were resolved not to "carry it through," and their assertion that they were unable to sustain it for the want of means is not true.—Their object was to destroy the American Society, and they determined to do it, at all hazards. Another evidence of Joshua Leavitt's disinterestedness in the whole affair, is disclosed by the following resolution, adopted at the same meeting at which the transfer was made.

(April 16th.) "Resolved, That the salaries of the secretaries and editor be paid up to the day of the annual meeting."

My impression is, that he offered this resolution himself; it is quite certain, however, that he shared its bounty, and received \$150 as editor of the American Society, after he ceased to act in that capacity. I have examined the records of the Executive Committee, and it does not appear that any similar resolution was passed in former years. To say the least, such reckless expenditure is out of place by the side of a complaint of the impossibility of raising the paltry sum of three hundred dollars to keep the Society in possession of its most indispensable means of efficiency!

(4) Lewis Tappan made repeated efforts, in the Executive Committee, to procure a vote, prohibiting the advocacy of a third party, by the editor of the Emancipator. He pressed the matter with so much pertinacity, (and I doubt not with great sincerity) that it gave rise to a most angry colloquy between him and Joshua Leavitt, whom, at that time, he would gladly have ejected from his editorial chair. The committee were not prepared to act decisively on the subject of a political party, and they refused to pass any resolution that might be regarded as restraining the freedom of discussion. Lewis Tappan was highly incensed at J. Leavitt, because of his third partyism, but he promptly entered into alliance with him, when the paramount object of destroying the National Society was to be attained! No member of the committee was more active in promoting the transfer of the Emancipator.

(5) Will J. Leavitt say, whether the proposal to the New York City Society, did, or did not originate with himself? Further, will he say, that the "variety of negotiations" with that Society were not wholly with himself as an individual? Whatever those negotiations were, when they

were to take place, and with whom, or that they were to be at all, was unknown to the Executive Committee. No authority was given by the committee to any person or persons to negotiate with the City Society, on the subject.—Every thing that was done, was by Joshua Leavitt, on his own behalf, as an individual, out of doors, and not as a member of the committee. This is evident from the fact, that the Executive Committee considered the Emancipator as already transferred to Joshua Leavitt by a vote of April 2nd; and the first notice they had of the proposition that was finally adopted, was, when he presented the following preamble and resolution at their meeting of April 16th.

"Mr. Leavitt stated that he had no wish to avail himself of the agreement adopted at the last meeting respecting the Emancipator, should they wish to make a different disposal of it. The following preamble and resolution were adopted:—Whereas, the financial condition of the Society does not permit the continuance of the Emancipator in the hands of the committee, or to reimburse subscribers who have paid in advance; and as it is desirable that the paper should be continued in this city—

Resolved, That the Publishing Agent be authorized to sell the subscription books of the Emancipator to the Executive Committee of the City Anti-Slavery Society, including the arrears due from subscribers, provided they will supply those who have paid in advance, amounting to about \$1000, and will publish the paper at least a year under the charge of the present editor."

It is manifest that the whole business was actually consummated between Joshua Leavitt and the City Society, without the knowledge of the Executive Committee, and before it was submitted to them; and yet J. Leavitt tells us that "the transfer was duly made and accepted," as though it were by an open and regular negotiation between the Executive Committee and the Board of the City Society! He wrote, and presented, himself, the above preamble and resolution, by which he became the self-appointed editor of the Emancipator, for one year more, at least. The salary—the bread and butter, was the moving power after all, and his solicitude about the society, fear of its "perversion," &c. depended thereupon. What right had he to negotiate in the name of the Executive committee, for the retention of his editorship, as a condition of the transfer?

(6) He informs us, that he "had no hand in the transfer, except as a member of the committee." Then I affirm, that he acted in their name without a shadow of authority.

The above resolution stipulates also for the transfer to the City Society of the "arrears due from subscribers." I have not the means of ascertaining the precise amount of the society's money thus thrown into the Treasury of a hostile association, but suppose it to be near two thousand dollars! It could hardly be much less than that, on a subscription list of six years standing.

(7) The action of the annual meeting is completely falsified by this account. Ample opportunity was given to Joshua Leavitt to make explanation, and the resolutions referred to were reconsidered with no other view than to afford him the most liberal amount of time. For a more particular statement of the circumstances, I refer the reader to the printed address of the Executive Committee, issued soon after the annual meeting.

(8) The annual meeting deputed a committee, of which I was one, to request of the Board of the City Society the re-transfer of the paper, and a conference was had on the subject. We proposed to assume all the responsibilities that they had incurred—in short, to relieve them from every pecuniary obligation in regard to it; but they required an additional pledge from us that Joshua Leavitt should be retained as editor!—Not in so many words, but in substance. Doubtless he had stipulated with them, that his retention in that capacity should be an indispensable condition of a re-transfer; but we were not willing, nor had we any authority, to enter into any such engagement. It appeared after the words, that the subscription list had been assigned to Piercy and Reed, with all the formality of legal instruments, which had been duly executed, and that this was a final obstacle to its return into the hands of its proper owners. Legal forms were not thought necessary to the first transfer! Joshua Leavitt affirms that the N. Y. City Society "became legally, equitably and honorably" the owners of the Emancipator! It is then, such law, such equity, and such be it so. One of the present holders of the Emancipator, (I do not know whether it was Piercy or Reed), while conversing on the subject, told a friend, that he took the paper to keep Benedict from getting it.

Joshua Leavitt throws a flood of light upon his own condition of mind, by the words, "That's the very punch," alluding to our refusal to take back himself as the editor, with the paper. Bread and butter—not principle! Such Hessianism is unworthy of a man. If that be his rule of action, he is well off the platform where there are no shamblers for the sale of integrity.

I deferred writing these notes to so late an hour, being much pressed with other concerns, that I have been obliged to do it very hastily, and may have overlooked some points that ought to be exposed. If I discover this to be the case, I shall take an opportunity to complete them.

* I was absent from that meeting, on account of the dangerous illness of one of my family. J. L. informed me, a few days after, that he had concluded, on reconsidering the subject, to decline taking the paper on the terms proposed. I add the vote of the committee of April 2nd, to make the account perfectly intelligible.

"Resolved, That Mr. Leavitt's proposition to purchase the Emancipator be accepted, viz:—

"If the committee will provide for its continuance to the close of the volume, four (three) papers more, including my salary to the end of the current quarter, May 9th, and will then assign the list to me, I will undertake to supply those who have paid in advance, with an anti-slavery paper to the amount of their subscriptions, and will make a donation to the treasury of \$100 out of my salary."

Tales of Oppression.

No. IV.

BY ISAAC T. HOPPER.

Cyrus Field, and Alice his wife, resided in the lower part of Philadelphia. He followed sawing wood, and she went out to wash; and being very expert at the business, she always had as much as she could do. For several years, she was employed one day in the week in my family. She was a sprightly, tidy person, and much esteemed by all who employed her. Cyrus was also industrious, and by their united industry and frugality, they had things comfortable about them. Their house was neatly, but not extravagantly furnished, and there were few, if any, who seemed to enjoy the comforts of life to a greater extent than they did. In the autumn of 1816, they laid in a good store of provision and fuel for the winter, as was their custom, and were as independent in their circumstances as the Governor of the State. I have often heard her recount their numerous blessings with a grateful heart. But in an instant, when they least expected it, all their hopes were forever blasted, as regarded their earthly comforts.

Cyrus, at the time above referred to, had had his saw sharpened, and the person who did it brought it home. Not having the change to pay for it, Cyrus stepped out to get a bank note changed, and requested the man to wait until he should return; but he never returned to his home and the bosom of his wife again! It was a final separation! His wife became greatly distressed and alarmed at his absence, and the next day she called to consult with me as to the best course to pursue in the case. After waiting a day or two, I made a summary statement of the case, and advised her to take it to the editor of one of the daily papers, and ask him to give it one or two insertions. Alice said Cyrus always spent his evenings at home, and she was sure something very extraordinary must have happened.

Not many days had elapsed, before it was announced in one of the daily papers, that a colored man had been found dead on the Haverford road, about seven miles west from Philadelphia. Upon seeing this account, I advised Alice to go there and have the man disinterred, and see whether she could recognize in him her husband. She went accordingly, without delay, but returned the same day, with information that they would not permit her to have him taken up! I then wrote a few lines to a magistrate, who lived in the neighborhood where he was interred, remonstrating with him upon the impropriety of their conduct in refusing to permit Alice to satisfy herself upon a matter that so deeply interested her. After the reception of this letter, the grave was ordered to be opened, when her worst apprehensions were awfully and painfully realized. The dead man was ascertained to be Cyrus Field. Upon examining his person, it was discovered that his wrists had been so tightly bound with cords, that the skin was cut. No doubt now remained that he had been decoyed out of the city, under some plausible pretence, and there seized and bound, in order

to take him to the South, and sell him as a slave. It is supposed that he resisted, and in consequence received a blow which terminated his existence. Alice possessed keen sensibility, and was for some weeks so depressed that she was incapable of attending to any kind of business; but, after some time, she recovered, and lived several years in the capacity of a domestic, in the family of James Abercrombie, a well known Episcopal minister in Philadelphia.

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, NOVEMBER 12, 1840.



Hard Work.

Wm. Goodell is laboring with all his might to prove that anti-slavery societies cannot be neutral on the question of non-resistance and the righteousness of human government, and that certain measures now pursued by the American A. S. Society, are non-resistance measures! Its course on the woman question is one of the measures alluded to.—And all this in the face of the explicit declaration of the old Executive Committee, that it had "no authority to sit in judgment" on the non-resistance question, and was bound to "abstain from all interference" with it,—and that, in allowing women to exercise the rights of members, the Society had only acted according to its constitution, while a contrary decision would have been taking sides on a sectarian question, respecting which, it was bound to a position of entire neutrality! Where was brother Goodell when these declarations were made, that he did not protest against them as false and dangerous, and rebuke the old Committee for propagating so fatal a heresy; instead of reserving his rebukes for those who took the declarations in good faith, and whose only fault is, that they have done what they could to keep the Society in exactly the position where the Committee, in 1837 and 1839, said it ought to remain! And what has he to say now to those declarations? Has he ever, since he commenced his ungenerous attacks, had the fairness to publish them! We think not. Their publication might have the effect to destroy the influence of some of his ungenerous charges against the society. He will be careful to keep them out of sight of his readers! His unfairness grieves us, and we deeply regret that he should spend his time in waging a war upon his brethren for their views upon a question which has no more to do with our societies than the question of Mormonism or Phrenology.

Brother Goodell not only accused the Standard of advocating non-resistance, but brought the same charge against the Herald of Freedom and Pennsylvania Freeman.—Mark now, how triumphantly brother Burleigh answers the charge.

Brother Goodell was "surprised" at our denial of having "advocated non-resistant views" in the Freeman. We are utterly astonished at his ever having dreamed of charging it "ingenuity in argument," some sort of equivocalness in the truth of his charge. Not a shadow of evidence to sustain it, has been, or can be found in our columns. And now he bears its own weight. We might as properly charge him with advocating Presbyterianism, or Orthodox Congregationalism in the organ of the New-York State A. S. Society, and when he repelled the accusation, turn round and ask, "are these doctrines so odious in the eyes of brother Goodell, that he deems the imputation of them a slander!" We are not prepared to say that he is "insensible" to the imputation of such doctrines—"for it was not the doctrines that were imputed to us, but the advocacy of them in the Freeman. Can brother Goodell's discrimination discern no difference between the two!

After filling a long paragraph with propositions and questions, some relevant to the point, and some irrelevant, he has been so careful to resort to the "insensible" charge.

He asks, with almost an air of triumphant anticipation of an answer conclusive in his favor, "were we mistaken in the fact we attempted to prove—viz: that the Pennsylvania Freeman's proposed non-slavery measure were non-resistant measures?" Of course we suppose him to mean peculiar to non-resistance, and we unhesitatingly answer, yes—utterly mistaken. As wide from the truth as slaveholding from Christianity. All the measures our paper has ever advocated, are such as are approved and adopted in common by those who agree with and those who differ from us in our views of civil government. We are not aware of having proposed or favored any such measure. Goodell himself would oppose. Perhaps—but that we are not sure—he would condemn our refusal to exclude women from equal participation in our business meetings, but what has non-resistance to do with this? We know of no such thing as "non-resistant views of women's rights," and do not remember to have ever heard of such a thing till the phrase appeared in brother Goodell's article. But if our phrase in regard to the action of women is a "non-resistant" one, what is Gerrit Smith's—Joshua Leavitt's—Thomas Earle's—Alvan Stewart's—and that of many others, who like these have taken precisely the same course that we have!

In another column we have inserted a letter from James C. Jackson, denying the justice of the construction which brother Goodell, in his haste to convict the Standard of inconsistency, put upon a sentence from his pen, published in this paper as editorial. In reference to this, we deem it no more than justice to brother Jackson to quote the following paragraph from the Freeman, from which it will be seen that the clear-sighted editor of that paper agrees with him in denying that the sentence alluded to is liable to the construction which brother Goodell placed upon it.

In a note, brother Goodell asks if this sentence quoted from the N. A. S. Standard, is not "non-resistant doctrine"—viz: "We are far enough from going the doctrine that this government is ordained of God!" Such a question from the logical mind of Wm. Goodell! We can hardly believe that he would so wantonly require a serious answer.—Non-resistant doctrine! No more than it is democratic doctrine. No more than the doctrine of immediate emancipation is non-resistant doctrine. It is a doctrine held by non-resistance, no doubt,—but like a thousand others, held by them in common with multitudes besides.

"Right and Wrong."

We take pleasure in stating, that the Annual Report of the Boston Female Anti-Slavery Society—or "Right and Wrong in the Anti-Slavery Societies"—which appeared in the Standard of the 29th ult. has been published in pamphlet form, and is for sale at the Anti-Slavery Office, 143 Nassau street. It is a document which ought to have a wide circulation, and a place in every anti-slavery family. It is admirably adapted for distribution among those who desire to understand the nature and causes of the division in our ranks; and wherever it is candidly read, it cannot fail to remove the unfavorable impressions respecting the American Anti-Slavery Society, which have been produced by the misrepresentations of its opponents. The opinion of Mr. Garrison respecting it, will be found in a paragraph from the Liberator on our first page. In the last number of the Pennsylvania Freeman the editor says: "We have alluded, in another article, to this admirable document, but we are not willing to leave the subject without giving the readers of the Freeman an opportunity of forming some judgment of its merits for themselves. With this intent, we insert the following extracts, and should be glad had we room for more. Next week it is our intention to copy still further from it. As a whole, the Report merits the eulogy bestowed upon it by the National Standard."

Price, 12¢ cents, single—\$1 per dozen.

"A Voice from the Old Hero."

We find this announcement, in staring capitals, in the New Era of the 2nd inst. over what purports to be an address to Gen. Jackson, by the people of West Tennessee, and his reply to the same, delivered on the 8th of October, at a meeting held for the purpose of giving him a public reception. The address to the General, after alluding to the "unaccounted through" that stood before him—the "vast assemblage of youth and age, and of both sexes"—the "thousand countenances beaming with delight"—and after exhorting him, in the most fulsome and bombastic style, as worthy to stand by the side of Washington and Jefferson, and all having "long worn, thick and clustering around him, all the hearts which a grateful nation could bestow"—thus launches a shaft at the "fanatical" abolitionists:

Yes, the past at least is secure, and your character and your fame are now placed far beyond the reach of accident or malice. But can I say as much for the safety of that gorgeous ensign of the Republic! Is there no danger that the endangered sisterhood of those Stars and Stripes may some time be severed and broken up! Is this Union, which is the glory of the people, and the glory of the earth, not in danger of glorious and happy, placed beyond the reach of accident or malice? Is not the dark and grisly spirit of fanaticism now forging its thunderbolt and filling its vast magazines of malice, ready to level its filiations against some of the institutions of the South, and through them the Constitution of the Union? Multitudes I see that fell spirit emerging from Pandemonium, clothed in livid robes, "glowing as night, fierce as ten furies, terrible as hell, and shaking its terrible arms against the pillars of the firmness and indomitable truth." But we must not pause to rescue these intelligences of the people, or to come to the rescue of these institutions and of the Constitution; and what deep and abiding anxiety must swell your aged and patriotic bosom for the fate of that nation to which you have devoted your blood and your life! We know that your last and expiring breath will be a prayer to Heaven to avert that gathering storm, that withering curse—and that these glorious institutions of ours may be perpetual. "Exo perpetua" is the prayer of the patriot's heart.

This "thunderbolt" is certainly sufficiently "grisly" to agitate the nerves of any one who has the fear of the "chivalry" of the South before his eyes; and if the abolitionists are not annihilated, it will not be the fault of the "patriotic" citizens of West Tennessee. The "Old Hero" gave utterance to "the deep and abiding anxiety" which "swelled his aged and patriotic bosom." On this question, in the following terms:

Look, I pray you, at the efforts which are making to arrange the Union against the other. It is in this one occasion the movement of the abolitionists become fearful and portentous. If there be any real philanthropy in mass of those who constitute this party, it cannot be doubted that it is made to take a false direction; those who are striving to revive the doctrines of the Federal Union, are not only making a mistake, but they are making a mistake which is the mass of the abolitionists acknowledge as undeniable that the measures which will keep the Federal Union together, and which will keep the Federal Union together, are the measures which will keep the Federal Union together, and which will keep the Federal Union together.

The General is either deplorably ignorant of the elements of his own party, or else he purposely stated what was false, for the purpose of deceiving his hearers, when he declared that he did not know of a single abolitionist who supports or advocates any of its leading doctrines. Has he never heard of Edward D. Barber, the late candidate of his party for the office of Lieutenant Governor of Vermont? Does he know nothing of Thomas Earle of Pennsylvania, or Thomas Morris of Ohio? Do these men advocate "a leading doctrine of the Republican party!"

Again—the General says:

This, my fellow citizens, is a great and momentous crisis in our national affairs, in which our dearest rights as freemen are deeply concerned. The Presidential election is near at hand, which will decide the fate of our Republican system; whether it will be perpetuated on the great principles laid down in our written constitution, or changed to a great consolidated Government, in which the rights of the States will be destroyed, the confederation trodden under foot, our glorious Union burst asunder, and your constitutional liberty lost forever. Its destiny is in your hands, the hands of the people. You decide this all important question, for good or for evil. If you cast your votes for that well-tried republican, Martin Van Buren, your republican system is perpetuated, and placed upon a durable foundation. Cast your votes for General Harrison, the chosen candidate of the apostate republicans, the abolitionists, and the Hartford Convention Federalists, and your Constitutional liberties are perhaps gone forever. You decide this all important question, for good or for evil. If you cast your votes for that well-tried republican, Martin Van Buren, your republican system is perpetuated, and placed upon a durable foundation. Cast your votes for General Harrison, the chosen candidate of the apostate republicans, the abolitionists, and the Hartford Convention Federalists, and your Constitutional liberties are perhaps gone forever.

Then, fellow-citizens, I say to you, go to the polls on the 3d of November next, with that independent spirit which your revolutionary fathers fought and conquered—go, I say, looking steadfastly at the stripes and stars on the banners of your country's glory, under which your revolutionary fathers fought and conquered, and give your votes like freemen, as you vote to the man whom you believe to be a pure, undeviating, and well-tried republican, and whose liberty is safe. You thereby snatch the republican system from that peril that awaits it, and to which it is now brought by the combination of a united faction of apostate republicans, abolitionists, and Hartford Convention Federalists, leagued together for the purpose of destroying your Constitution. You decide this all important question, for good or for evil. If you cast your votes for that well-tried republican, Martin Van Buren, your republican system is perpetuated, and placed upon a durable foundation. Cast your votes for General Harrison, the chosen candidate of the apostate republicans, the abolitionists, and the Hartford Convention Federalists, and your Constitutional liberties are perhaps gone forever.

The "Old Hero" is certainly in a state of mind which entitles him to the compassion of the friends of liberty. His "filiminations" are calculated to remind us of those unfortunate beings mentioned in Scripture, who cried out at the approach of Jesus, "Why hast thou come hither to torment us before the time?" If it were not for the feelings of sadness which are naturally excited by witnessing the blindness of mind and hardness of heart exhibited by a man who has held the highest office within the gift of this nation, who could suppress the laugh of scorn and derision at the impudent assertion, that the election of that supple tyrant, Martin Van Buren, to the Presidency, would "perpetuate the great principles laid down in our written Constitution," prevent "our glorious Union" from "bursting asunder," and save "the laboring and producing classes of our country" from becoming "hewers of wood and drawers of water!"—Alas!

"Earth is sick,"

And heaven is weary of the hollow words Which [politicians] utter, when they talk Of truth and justice!"

To hear a man, who has grown gray in the practice of tyranny in its most odious and debasing form—who holds perhaps a score of his fellow-creatures in the condition of working animals, and extorts their labor without compensation, and under the terrors of the driver's lash—prate of liberty and equality, and crying out in alarm for the safety of the country and the rights of "the laboring and producing

Meetings in Western New-York.

We call special attention to the notice in another column, of a series of anti-slavery meetings about to be held in the western counties of this State. As we said in the *Herald of Freedom*, in relation to a meeting in New-Hampshire, we say in relation to this whole series:—We hope there will be a general meeting of all who profess to be abolitionists, and of all who do not even profess it. The party "drunken seraphs" of the country will have passed by, and the people, who have moral constitution enough left to get sober, will have become so by "thanksgiving." We hope no one who has not, will pretend to "keep thanksgiving." But we conjure all who may read this notice, whatever their course heretofore in regard to anti-slavery, to be present at these meetings. There will be room for all, and the meetings will be free to all. Especially we entreat those, who feel themselves troubled with symptoms of new organization—who feel any jealousy of the old society, or of any of its friends, to just keep these meetings, and see, and hear, and speak for themselves. We call on the people to attend, without distinction—men and women—old and young—of all callings—especially those who get their living by work—and more especially those who work in the land. The question of enslaving the laborer of the country will come up—the agricultural laborer. The question, in effect, of the enslavement of field labor itself. The country is fast falling into the principle of enslaving and degrading field labor, and that, even while labor is flattered as paramount to every thing else, for the sake of getting its consent to ride it and rule over it in office. The spirit of the times is to despise labor in the field, and to live without it and upon it. Southern slavery fosters that principle, and the northern laborer will find him enslaved before he dreams of it—if the slave system is to be tolerated in the country as it has been. They hold slaves at the North because labor is degrading there. Its tendency is to degrade labor all over the country.

The subject must be met. We must meet it openly and before the world, and we want all the world to be at our meetings. We shall agitate the country till the slave has liberty. It will have to emancipate the slave, or it never shall have the last of it. We will disturb it, by the help of God, till slavery is abolished. There are multitudes of us enlisted, and God will keep the number good, who cannot be silenced, or in any way quieted, till the country takes such character on, and such demeanor, as that every man shall be free among us of equal rights. God has stirred us up to it, and we never will sleep—except the sleep of death—till our great errand is accomplished. The nation shall not sleep neither, till it delivers all its people from slavery. We will cry FIRE and SLAVERY in its drowsy ear, with the noise of an earthquake. It shall not sleep.—We will rouse it from nightmare and from palace and from trance. These are now its repose. It can have no wholesome sleep, with the night-lark of slavery upon its breast. Those who think to weary us into quiet, by staying away from our meetings, reckon without their host. Staying away will not weary us. It wears those who stay. They had better come now, then. We warn them to come.

James G. Birney.

This has been a dead and honored name among abolitionists, and it grieves us to mention it in any other than an honorable connection. Here is a paragraph, however, from one of his recent letters, written on the other side of the Atlantic, which seems to demand a passing remark.

The accounts you give of things at home are truly discouraging. Really it seems sometimes almost a hopeless case, and that our country is to be given over to judgments. Well, let us try to be innocent. I have had but little to do with the cause besides personal efforts, and the power of making them any longer to much effect is beginning to be exhausted. I am sick to death almost of quarrelling with those, or rather of being quarrelled with by those, who profess to have the same opinion in view that I have. The war against open advocates, I can wage tolerably well—but I will neither use devices to undermine others, nor can I trouble myself to guard against devices, or to counteract those who practice them.

Has Mr. Birney forgotten the "device" by which he and others sought to "undermine" the American Anti-Slavery Society—viz: the transfer of the Emancipator! Has he forgotten that other "device"—not quite so successful—by which he sought to "undermine" the confidence of the abolitionists in their faithful pioneer, and to crowd him and others off the anti-slavery platform? It will become a member of the old Executive Committee of the American Anti-Slavery Society, who approved its course, in 1839-40, to talk of "devices." That Mr. Birney should be "sick to death" of a contest in which he has borne so dishonorable a part, is not to be wondered at. We trust, however, that he will recover, and that, in his hours of convalescence, he will heartily repent of the course he has pursued. He will find in his old associates, we trust, a forgiving spirit.

DREADFUL BISHOPRY!—We invite an attentive perusal of the letter of the Rev. Mr. Fuller, of Boscawen, S. C., which will be found in this week's "Pro-Slavery Retreat." Mark his impious avowal, that the professing Christians of the South, after bestowing upon this subject the most serious and devout attention, and "prayerfully examining their Bibles," are "PERFECTLY SATISFIED" that "GOD HAS AUTHORIZED" SLAVERY! Mark, too, the terrible blasphemy of the declaration, "THE HOLY GHOST, after his [Christ's] ascent, EXPRESSLY AUTHORIZED SLAVERY." To deny this, we are told, is to "offer direct insult to the Holy One of Heaven." Again he says—"I am not only convinced that the word of God justifies the institutions now existing, but that the African is in the HAPPIEST SITUATION he can now occupy." Certainly this is very explicit. Here are no mock professions (like those of our northern pro-slavery clergymen) of opposition to slavery "in the abstract," and of a desire to "get rid of the evil." The writer takes ground boldly, and without reservation, for perpetual slavery, as expressly authorized (O terrible blasphemy!) by the Father, Son and Holy Ghost! While such profanity makes us shudder, we nevertheless prefer it to the heartless anti-slavery professions and pro-slavery practice, which characterize the mass of the northern clergy. The former is tangible, and co-operatively honest, and therefore easily met and refuted; while the latter is evasive, cowardly, deceptive and hypocritical. There is far more ground to hope that the former will be subdued and give place to right feeling and action, than there is to indulge a similar expectation in respect to the latter. This is a point which abolitionists are beginning to understand better—when they once did, and a clear perception of it will enable them to spend their strength where it will tell most, or the cause.

DR. FOLLEN.—The Pennsylvania Freeman confirms our denial of the correctness of J. G. Whitte's assertion, that Dr. Follen was in favor of the third party. The editor says:

It was publicly stated, at the annual meeting of the American Society last spring, by its managing friend, Gray Loring, that he had in conversation with him, from time to time, expressed his unchanged and unqualified disapprobation of the measure. His acule and sagacious mind saw in it evil to our cause—evil uncompensated by any counterbalancing good; and the same pure and soul-deep philanthropy which made him throw himself, with all his noble faculties, and all his well-earned reputation and influence, into the cause of the suffering slave, led him to deprecate, as deeply injurious to that cause, the plan which our friend Whitte so erroneously supposed him to have recommended.

THE ALTERNATIVE.—A writer in the *Biblical Recorder* and *Southern Watchman*, who, according to the Christian Reflector, is "a recent son of the North," thus describes the alternative which is now before the churches of the North:

We can see NO ALTERNATIVE but that the PRO-SLAVERY men at the North must choose which of the two they will retain in their fellowship, the northern abolitionists, or southern slave holders. Both they can not retain. The idea is preposterous.

We shall see on which horn of the dilemma the northern churches will impale themselves. The world is looking at them, and awaiting their decision.

PREJUDICE.—THE SOCIETY OF FRIENDS.—The Irish Friend for September contains an article on the subject of prejudice against color, as it exists in the Society of Friends in this country, which we intend to publish at our earliest convenience.

THE CHRONICLE.

NEW-HAMPSHIRE.—An Anti-Slavery Convention is to be held at Milford, on the southern border of the State, tomorrow, at which Mr. Garrison and other able advocates of the cause will be present. We shall wait for its proceedings with deep interest. Meetings have also been appointed to be held consecutively in several other places during the present month, at which the untiring and faithful agents of the State Society are to be present.

Brother Pillsbury closes a letter, in the last *Herald of Freedom*, with the following solemn and admonitory paragraph, which abolitionists all over the country should seriously ponder:

My brother, I fear the abolitionists (I should say the reformers) as yet are not aware of the mighty magnitude of their work. Before the demon spirit of slavery shall be cast out, there will be writhings and contortions, with well-laid and foulings, that will rend our civil and ecclesiastical organizations, inasmuch that many shall say, they are fasting. Other foul spirits will be discovered, until it shall be said their name is Legion, for they are many. All the fountains of the great deep will be broken up. On earth must be distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and the power of heaven shall be shaken. In the contest before us, if we triumph, (and we shall) there will be as much glory belonging to us, as belonged to Israel when the walls of Jericho fell at the blowing of the ram's horns. Ours is a work that none but God can do, and to him will be all the glory.

Ohio.—The Philanthropist is urging its proposition for a State Convention at Columbus, during the approaching session of the legislature. There is little doubt, we apprehend, that the measure will be carried into effect. The editor of the *Philanthropist* says: "We have already engaged an active and experienced agent, who will continue in Columbus during the session of the Assembly, acting as a regular correspondent, advising us of whatever may occur relative to our cause, and operating in every proper way for the furtherance of anti-slavery principles."

WESTERN NEW-YORK.—The anniversary of the Western State Society was held at York, Livingston Co., on the 28th and 29th ult. We have not seen the official report of proceedings, but a friend informs us that the number of persons who attended was exceedingly small;—on the forenoon of the first day, 27; afternoon session, 47; evening, 98; forenoon of the second day, 62; largest number of women at one time, 8—smallest, 2! This meagre attendance was doubtless owing in part to the change of the time for holding the meeting, and to the inclemency of the weather. The society withdrew its auxiliaries from the American Society.

MR. GARRISON ABROAD.—A gentleman has just placed in our hands the "Irish Friend" for September. This publication, we understand, is the only one supported by the Society of Friends in Great Britain. The number before us affords gratifying evidence that the Society on the other side of the water is alive, in some good degree, to the claims of the anti-slavery cause. We find in it no cautions to Friends against laboring with others in this cause, nor any advice of the yearly meetings to close the meeting-houses of the Society against the philanthropic enterprises of the day. The editor is neither afraid nor ashamed to mention honorably in his columns the name of GARRISON. We find in his paper the following

Extract of a Letter to a Friend.

"I am not clever at imagining people before I see them; but William Lloyd Garrison went far beyond my expectation, particularly when we had him in us in Ireland. * * There was no self-seeking thing in him. No, no! this is not his way of going to work. He never palliates. He lays bare his hideous injustice and sinfulness, its treason against God and the immortal soul of man, and its utter hostility to his favorite doctrine of the equality of all human beings, as to their rights and moral obligations."

THE VOICE OF WOMAN.—There is in the County of Essex, Massachusetts, a noble company of self-sacrificing women, who have formed what they call a Conference, and who are in the habit of holding frequent meetings, to "labor, working with their hands," and to discuss and adopt the most efficient measures to advance the cause. The following resolutions were adopted at their last meeting, at Boscawen:

Resolved, That we regard the clergy in general, at the present day, a class of people, of whom it may be said, they are very guilty concerning their brother; and while we extend all that candor and lenity towards them which their conduct can possibly allow, that we will also pray earnestly, that they may be brought to speedy repentance for the great sin of which they have been guilty, of living in constant neglect of their duty towards the slave.

Resolved, That we differ of belief in religious matters, and difference of opinion in regard to the great moral questions which agitate community of the present age, should not be allowed in any degree to divide the efforts, or paralyze the energies of those who are laboring in the cause of the oppressed and down-trodden slave.

Resolved, That we tender Mr. Garrison and his colleagues, our hearty thanks for their decided stand, in not taking seats in the so-called World's Convention; thus showing their strong disapproval of the narrow spirit of priestcraft and sectarianism, which shut the mouths of free-born American women from speaking in the land of a Queen, for her sisters in American bondage.

Here, also, is a resolution of the Female Society of Weymouth and Braintree, (Mass.) to which the managers of our popular benevolent institutions will do well to take heed, as a significant sign of the times:

Resolved, That we recommend to the members of the Society to inquire whether they can longer continue to be the treasurers of those religious and charitable societies, who treat donations from slaveholders, employ slaveholders as solicitors, and refuse assistance to theological students on the ground of their abolition principles, or who aid, directly or indirectly, in the support of the slave system.

DISRESPECTFUL CONDUCT.—On Sabbath morning last, the writer of this attended the meeting of Friends in Rose street, in this city, where he was privileged to listen to a bold and faithful testimony against slavery, from the lips of THOMAS MCINTOCK, of Wateloo, an approved minister of the Society, and a faithful and uncompromising abolitionist. His manner was affectionate and solemn, and his language such as would naturally flow from a heart alive to the claims of suffering humanity. Will our readers believe us when we say, that this faithful messenger of divine truth was disturbed, in a Quaker assembly, by a noisy shuffling of feet?

We assure them that such was the disgraceful fact, and that the act was several times repeated in the course of his address. Nor is such conduct much to be wondered at, when it is considered that the most prominent minister in the meeting is in the habit of denouncing, not only anti-slavery, but temperance societies, in the most reproachful terms, and his public communications. This rude pro-slavery demonstration was made, however, by a small portion of the assembly, and will meet the disapprobation of many who are not abolitionists. If the young men who thus disgraced themselves had not been nursed in a pro-slavery atmosphere at home, and felt themselves sustained by the opposition to the anti-slavery enterprise, which generally prevails in the meeting, they would not thus have presumed to disturb the "quiet" of their fellow-worshippers.

NEW METHODIST PAPER.—A new paper, entitled the *New-England Christian Advocate*, edited by Rev. Luther Lee, has been started in Lowell, Mass. The unfair and illiberal course of the editor of *Zion's Herald*, (for a long time the leading Methodist paper in New-England), is assigned as a principal reason for establishing the *Advocate*.

ACTION OF RELIGIOUS BODIES.—We have on file, for an early insertion, the Epistle of the Ohio Yearly Meeting of 1839, the resolutions of the Synod of Michigan, of the Friends, the resolutions of the Association of the Cincinnati Presbytery, and several other religious bodies, on the subject of slavery.

JOSEPH SOUTHWICK.—The Massachusetts Abolitionist attempts to fasten upon this individual a charge of unfairness as to the "mode and the manner" of his declining the honor of running for the office of Presidential Elector under the auspices of the third party. In the exercise of our Yankee prerogative, we hazard a guess, that Mr. Southwick, if he deems the charge worthy of notice, will show beyond all question that his course has been perfectly fair and honorable.

THE ERROR of the Christian Witness, we regret to learn, is suffering under a peculiarly pressing form of disease, which disqualifies him for the performance of his editorial duties. We hope to hear soon of his complete restoration to health.

THE DAY OF RECKONING WILL COME.—Governor Davis of Massachusetts has neglected to answer a respectful letter from Francis Jackson, asking his opinions on slavery. The time will come when the people of Massachusetts will demand an atonement for this insult to one of her worthiest citizens, and to the cause of liberty, "once sacred, but now trampled upon."

MARRIED.

In this city, on the 5th instant, by Friends' ceremony, THOMAS FOLLEN, of Montgomery county, Pa., to HANNAH, daughter of Abraham Shoemaker, of this city.

NOTICES.

IMPORTANT MEETINGS.

Come One, Come All!

The subscribers, having consulted with many of the true and tried friends of the Slave, in the western counties of this State, it was deemed advisable to hold anti-slavery meetings in the following places and at the following times.

Measures have been taken to secure some of the ablest advocates of Human Rights which the country affords, besides a number of volunteer speakers, who have kindly offered their aid. Friends of the slave, will you not rally? Let the old and the young, the grave and the gay—men, women and children—all who claim to be human, come to the rescue of suffering humanity! The object is noble, the means righteous, and we earnestly ask your attendance and co-operation. Will you not come?

Mendon, Monroe county,	Monday, Nov. 9.
Rush, do.	Tuesday, 10.
Lima, Livingston co.	Wednesday, 11.
Littletown, do.	Thursday, 12.
Caledonia, do.	Friday, 13.
Le Roy, Genesee co.	Saturday, 14.
York, Livingston co.	Tuesday, 17.
Livonia, do.	Thursday, 19.
Genesee, do.	Friday, 20.
Mt. Morris, do.	Saturday, 21.
Warsaw, Genesee co.	Sunday, 22.
Perry, do.	Tuesday, 24.
Nunda, Allegany co.	Wednesday, 25.
Angelica, do.	Friday, 27.
Cuba, do.	Sunday, 29.
Chapelburgh, Cattaraugus co.	Tuesday, Dec. 1.
Ellicottsville, do.	Wednesday, 2.
Guy, do.	Friday, 4.
Jamestown, Chautauque co.	Sunday, 6.
Maysville, do.	Monday, 7.
Fredonia, do.	Wednesday, 9.
Evans, Erie co.	Friday, 11.
Hamburg, do.	Sunday, 13.
Aurora, do.	Monday, 14.
Attica, Genesee co.	Wednesday, 16.
Batavia, do.	Thursday, 17.
Lockport, Niagara co.	Friday, 18.
Hartland, do.	Tuesday, 22.
Albion, Orleans co.	Thursday, 24.
Bruckport, Monroe co.	Saturday, 26.
Rochester, do.	Sunday, 27.
Henrietta, do.	Wednesday, 30.

The meetings will commence at 1 o'clock, P. M. and be continued through the evening.

A general Convention of the western counties will be held at a place hereafter to be designated, to commence on Wednesday, January 6th, at 10 o'clock, A. M., and to continue at least two days.

J. C. HATHAWAY,
W. C. ROGERS,
W. O. DUVALL,
LORENZO HATHAWAY,
ESEK WILBUR,
GIDEON RAMSDALL,
P. D. HATHAWAY,
PLINY SEXTON.

Farmington, Ontario co., N. Y. }
Nov. 2, 1840. }

Editors friendly to the cause of human liberty are respectfully requested to insert the above in their papers.

Acknowledgments.

The undersigned acknowledges the following pledges, to sustain the *Mirror of Liberty*, as a monthly paper:

Eli Hamilton,	\$5 00
N. Prince,	5 00
Wm. Bedford,	5 00
A friend, (on condition that \$500 is pledged by the 1st January, 1841.)	50 00
Prince Loveridge,	5 00
David D. Rue,	2 00
P. Shields,	5 00
Uriah Copeland,	5 00
Samuel Hardenburgh,	5 00
J. N. Hill,	5 00
H. Davis,	5 00
John Peterson,	5 00
Samuel Cruger,	5 00
Henry Mott,	5 00
Richard Jenkins,	5 00
Lewis Bodine,	5 00

\$117 00

DAVID RUGGLES,

Editor and Publisher, 62 Leonard street, N. Y. November 12, 1840.

N. B. The friends and patrons of the *Mirror of Liberty* are informed that the subscription price will be \$1 50 per annum, from the first of January next.

Our true friends in New-York are good for \$50 or \$80, more. I must rely on our brethren out of the city, at the east and west, and in Canada, for the balance. I wish to secure the pledge of \$500, to warrant the regular and permanent appearance of the *Mirror* (monthly) for one year from the first of January. Brethren, shall it "sink" or "swim"?

ANTI-SLAVERY ALMANAC FOR 1841.

This Almanac is filled with a great amount of original and interesting matter, from the pen of Theodore D. Weld. It is not only calculated to awaken a new and lively interest among freedom's warmest friends, but admirably adapted to make new converts to the anti-slavery cause, as most of the popular objections to immediate and unconditional emancipation are considered in the author's clear, logical, and caustic style. Let there be no delay in procuring a copy; and when it is purchased, don't throw it aside, to be used only to ascertain the time of the sun's rising and setting, but at once read it through attentively. When you have done this, you will feel like co-operating with a few friends to put a copy into every family in your respective towns.—Laborer.

Price \$30 per 1000. 6 cents single. To be had at all the Dealers.

ANNUAL MEETING OF THE R. I. ANTI-SLAVERY SOCIETY.

The fifth anniversary of the Rhode-Island Anti-Slavery Society will be held at Providence on Tuesday and Wednesday, 24th and 25th of November next, in Masonic Hall, commencing at 10 o'clock, A. M. It is hoped that there will be a representation from all parts of the State, in numbers sufficient to show that our holy cause is not "dying away," and that, however high political excitement may run, there are at least a host of Rhode Islanders who will never sacrifice the cause of the slave to that of party.

Friends of the cause from other States are earnestly invited to meet with us.

GEORGE L. CLARK, } Committee
WILLIAM APLIN, }
JOSEPH SISSON, Jr. } Arrangements.
Providence, Oct. 20, 1840.

The Mirror of Liberty.

We, the undersigned, Committee, take pleasure in introducing to the favorable notice of our fellow citizens the *Mirror of Liberty*, which is edited and published by Mr. David Ruggles.

The claims of this journal and its editor upon our brethren and sisters are irresistible. Therefore we pledge ourselves to its support, and call upon the friends of human rights for their patronage, because the *Mirror of Liberty* is a free and independent paper, and by this means we contribute to relieve the editor from blindness.

We are confident that there are few of our brethren or true friends, who can deny the claims of this champion of Liberty upon them, and we are sure that this call will meet with a response from those who shall read, and see the six hundred self-announced brethren, whom the editor's invaluable services have protected from danger in the United States and in Canada.

Believing that there is patriotism and right feeling enough among our brethren to sustain a faithful servant in the cause, and an efficient periodical, we submit the subject to your consideration.

P. LOVERIDGE,
NICHOLAS GOLDSBERRY,
LEWIS BODINE,
WM. BEDFORD,
URIAH COPELAND,
New-York, Nov. 2nd, 1840.

MASSACHUSETTS ANTI-SLAVERY FAIR.

It has been decided, upon consultation and advice with the friends of the cause in various parts of the State, to hold the Fair of 1840, during Christmas week, and to spare no exertions to make it "a pleasant and profitable occasion to the 'good old cause,' which each year's effort makes dearer and dearer. Our Seventh Anti-Slavery Fair ought to command exertions proportionate to the need of funds. Donations and contributions may be left at 25 Cornhill; 11 West street; or 4 High street. If the friends will reserve their annual appropriation for Christmas and New-Year's presents till the Fair, the committee are confident that no richer could a more exquisite or reasonable selection be made than from the tables of the MASSACHUSETTS ANTI-SLAVERY FAIR. Beautiful and rare articles of the usefully ornamental style, (many styles never before met) are already received from members of the committee in England, France and Switzerland. Think of the cause, and for its sake reserve your gift-money till Christmas.

In behalf of the Committee,
MARIA W. CHAPMAN.

Boston, Oct. 23, 1840.

SECOND APPEAL TO THE PUBLIC ON BEHALF OF THE AFRICANS TAKEN IN THE AMISTAD.

The time has now arrived when new and heavy expenses are to be incurred for the protection and deliverance of the thirty-six surviving Africans who are still in the custody of our government, awaiting the final decision of the Supreme Court of the United States. Several hundreds of dollars are still due for the expenses of instructing them for trial, and for the expenses of their confinement. If any one doubts the extremity of the peril in which these Africans are placed, let him read the Congressional document containing the correspondence between the Secretary of State and the Spanish Minister.

Shall these hapless sons of Africa, for want of farther aid, and able professional defenders, be surrendered to the Spanish Minister, who claims them? "not as slaves but as assassins!" Will not the generous men and women who have already contributed to afford instruction and legal protection to these interesting strangers, again open their hands for their relief—and will not those who have not yet contributed for these noble purposes, forward their donations, which are needed more than ever at this juncture? Donors can designate in what way their benefactions shall be appropriated—whether for education or general purposes. Such sums may be contributed for the former purpose will be handed to the committee at New Haven, Rev. L. Bacon, Rev. H. G. Ludlow, and Amos Townsend, Jr. Esq., and other donations will be appropriated by the undersigned according to the best judgment. All donations will be acknowledged in the American and Foreign Anti-Slavery Reporter, and a copy sent to each donor. The disbursements will also be published. Money can be sent to Samuel D. Hastings, Esq., No. 20 Commerce street, Philadelphia; to Rev. A. A. Phelps, No. 36 Washington street, Boston; or to Lewis Tappan, 122 Pearl street, and 131 Nassau street, New-York.

S. S. JOCKLYN,
JOSIAH LEAVITT,
LEWIS TAPPAN, } Committee.

GENERAL INTELLIGENCE.

Presidential Election.

No doubt exists of the election of Gen. Harrison, by a large majority. The following table shows the result, as far as the returns have been actually received:

	Harrison.	Van Buren.
Maine,	10	
Connecticut,	8	
New-York,	42	
New-Jersey,	8	
Pennsylvania,	30	
Maryland,	10	
Ohio,	21	
Rhode-Island,	4	
Georgia,	11	7
New-Hampshire,	144	7

The following States are considered certain for Harrison even by his opponents:

Vermont,	7
Massachusetts,	15
North Carolina,	14
Louisiana,	5
Indiana,	9
Delaware,	3

This will give Harrison a majority of nearly 50 votes, even if all the States not enumerated above, should go against him.

In Virginia the contest is somewhat doubtful, but parties claiming the State. Our impression is, that it has gone for Van Buren by a small majority.

In this State, the Whigs have sustained a neat loss of 2 members of Congress, and a considerable loss of members of the Assembly, though they still have a small majority. Seward is elected by a majority considerably smaller than that which he had in 1838. The majority for Harrison in the State is something over 10,000.

FOREIGN.

PARIS, Oct. 16, 1840.

Attempt to Assassinate Louis Philippe.—After the mail had last evening I was startled by a report that another attempt had been made to assassinate the King, and I am glad to learn that by an arrangement of the mails I can send you letters to-morrow night, which will be in season for the boat, and I shall thus be able to give you all the particulars. The King started from the Tuilleries at ten minutes before six in a carriage with the queen and Madame Adelaide, to return to St. Cloud to dinner. On passing along the quay the guards presented as usual, and as the carriage was entering the place de la Concorde, the King let down the glass and saw a man standing in the middle of the road, and the soldiers. At this moment a report was heard of an explosion so loud as to scare people who were walking in the Champs Elysees, some distance off. It appears that an individual named Darnes had stationed himself near the guard almost under the station on the corner of the place, and had used a carbine at the King at the moment he put his head out of the window. A fire was not at the time more than ten feet from the carriage, and if his aim had been sure and his pistol properly loaded, his purpose would have been effected. As it was, the king and those with him fortunately escaped all injury and proceeded immediately on their route. The carbine exploded in consequence of its being too heavily loaded, and the assassin was considerably wounded, so much so that three of his fingers have already been amputated, and it is expected that he will be obliged to lose his arm. The explosion also wounded one of the soldiers on duty and one of the king's servants, but not seriously. The fellow was immediately taken into custody and acknowledged his guilt, declaring that he was only sorry that he had not succeeded in his attempt to give his fellow countrymen the enigma into his business, except that he was a *Conspirator*. He is a Marcellaise, and 43 years old. He was dressed in a long surtout buttoned up to the chin, under which he had concealed his carbine until the moment of its use, and he was armed with two pistols and a poniard. He is an ill-favored looking rascal, with many colored whiskers and moustaches. The result of his investigation into his case shows that he is a low fellow, who has tried all sorts of occupations, but been good for nothing in any. He was turned out of the last house he lodged in for misconduct. His reading has been some of the unprincipled papers of the city and revolutionary documents. The poor fellow probably had a desire to become infamous or to die the death of a martyr.

Cor. of the Sun.

Earthquake in France.—A shock of earthquake was felt in several parts of France on Wednesday the 31st of September, and as we have seen no notice of the phenomenon in any of the English papers, we shall here give the substance of an article on the subject which appeared in the *Le Courrier de l'Europe* of the 12th ult. The wind at noon had blown with violence all day. In the evening it was calm, but the sky was charged with dense clouds, and lightning was seen in different quarters of the heavens without intermission. At a quarter past eight there was heard a noise resembling distant thunder, and a tolerably strong shock was felt. It was believed to be the explosion of some steamboat. Five minutes afterwards a second detonation was heard, and proceeded from the same point of the earth, and the shock was so great that the furniture or utensils of several houses was shaken or overturned. Persons overtaken by earthquake in the fields or street,

have declared that they could with difficulty keep their legs. It appears that the phenomenon was simultaneously witnessed at Chateau neuf, Caderoupe, Saint Laurent-des-Aubres, Mont-faucon, St. Genies, Sauveterre, Taveil, &c.

Father Mathew's Army now consists of two millions two hundred thousand and twelve. This being one of the latest certificates given by him—and given to a once, but now reformed drunkard. The Rev. Robert Baird was recently presented to the King of Sweden, and honorably received by the Crown Prince. He had presented the cause of Temperance to the Diet and an assemblage of two thousand persons, and was everywhere regarded with favor and respect.

Father Mathew is urging on his triumphs with unabated success. In September last, he visited Dublin for the second time, when he met with a most extraordinary enthusiasm, and crowds pressed upon him to receive the pledge. During two days 72,000 individuals rallied to his standard, and the throng was still pressing on. His addresses are said to be modest and sensible. The Marquis of Lansdowne volunteered a complimentary letter to him, expressive of great delight at the recent change in his conduct, and in his recent tour through the South of Ireland, and gave as proof of his approbation a £100 for distribution among the poor of his countrymen. A Church of England Total Abstinence Society has been formed, which promises much good.

ITEMS.

Return of the steam ship President.—The whole town was thrown into a state of anxiety and excitement Monday morning by the announcement that the President had been telegraphed, and was returning into port, after having been out seven days. A thousand rumors were about the cause of her return. On her arrival it was found that she had been obliged to come back after coal. It appeared that she had burnt double the usual quantity of coal, in consequence of and

MISCELLANEOUS.

From the Bivy.

The Infant of Childhood.
BY JOHN NELL.

A beautiful child stood near a large open window. The window was completely overshadowed with wild grape and blossoming honeysuckle, and the drooping branches of a prodigious elm—the largest and handsomest you ever saw. The child was leaning forward, with half open mouth and thoughtful eyes, and looking up into the firmament of green leaves, forever at play, that appeared to overhang the whole neighborhood; and her loose bright hair, as it broke away in the cheerful morning wind, glittered like stray sunbeams among the branches and blossoms.

Just underneath her feet and almost within reach of her little hand, swung a large and prettily contrived bird-cage—all open to the sky!—The broad plentiful grape leaves lay upon it in heaps—the morning wind blew pleasantly through it, making the very music that birds and children love best—and the delicate branches of the drooping elm swept over it—and the glow of blossoming herbage round about, fell with a sort of shadowy lustre upon the basin of bright water, and the floor of glittering sand within the cage.

"Well, if ever," said the child; and then she stooped and pulled away the tilling branches and looked into the cage; and then her lips began to tremble, and her soft eyes almost fell with tears.

Within the cage was the mother bird, fluttering and whistling—not cheerfully, but mournfully—and bending herself to death against the delicate wires: and three little birds watching her, open-mouthed, and trying to follow her from perch to perch, as she opened and shut her golden wings, like sudden flashes of sunshine, and darted hither and thither as if hunted by something invisible—a snake in the grass, or a bird of prey perhaps—or a cat foraging in the shrubbery.

"There, now!—there you go again! you little foolish thing, you! Why, what is the matter with you? I should be ashamed of myself! I should so! Hav'n't you bought the prettiest cage in the world for you? Hav'n't you enough to eat and the best that could be had for love or money—sponge cake—loaf sugar—and all sorts of seeds? Didn't father put up a little nest for you with his own hands; and hav'n't I watched over you—put little ungrateful thing!—till the eggs they put there had all turned to birds—little live birds, no bigger than grasshoppers, and so noisy, ah, you can't think! Just look at the beautiful clear water there—and the clean white sand—where do you think you could find such water as that, or such a pretty glass dish—or such beautiful bright sand, if we were to take you at your word and let you out with that little nest full of young ones to shift for yourselves, hey?"

The door opened, and a tall benevolent looking man stepped up by her side.

"Oh father, I am so glad you've come! What do you think is the matter with poor little birdy?"

The father looked down among the grass and shrubbery, and up into the top branches, and then into the cage—the countenance of the poor girl growing more and more perplexed and more sorrowful every moment.

"Well, father—what is it?—does it see any thing?"

"No, my love—nothing to frighten her, but where is the father bird?"

"He's in the other cage. He made such a to-do when the little birds began to chirper this morning that I was obliged to let him out; and brother Bobby he frightened him into the other cage and carried him off."

"Was that right, my love?"

"Why not, father? He would not be quiet here you know, and what was I to do?"

"But Moggie, dear—these little birds may want their father to help feed them; the poor mother bird may want him to help take care of them—or sing to her."

"Or perhaps to show them how to fly, father?"

"Yes, dear. And to separate them just now—how would you like to have me carried off, and put into another house, leaving nobody at home but your mother to watch over you and the rest of my little birds?"

The child grew more thoughtful. She looked up into her father's face and appeared as if more than half disposed to ask a question—which might be a little out of place; but she forbore, and after musing a few moments, went back to the original subject—

"But, father, what can be the matter with the poor things! you see how she keeps flying about, and the little ones trying to follow her, and tumbling upon their noses—and toddling about as if they were tipsy, and couldn't see straight."

"I am afraid she is getting discontented."

"Discontented! how can that be, father? Hasn't she her little ones about her, and every thing on earth she can wish? And then, you know—she never used to be so before?"

"When her mate was with her, perhaps?"

"Yes, father—and yet now I think of it, at the moment these little birds began to peep, and to tumble about so funny, the father and the mother both began to fly about the cage as if they were crazy. What can be the reason?"

The water, you see, is cool and clear; the sand all bright! they are out in the open air, with all the green leaves blowing about them; their cage has been scoured with soap and sand, the fountain filled, and the seed-box—and—and I declare, I cannot think what ails them!"

"My love—may it not be the very things you speak of, things which you think ought to make them happy, are the very cause of all the trouble you see?" The father and mother are separated! How can they teach their young to fly in that cage?—how teach them to provide for themselves?"

"But father—dear father!—" laying her little hand upon the spring of the cage door—"dear father! would you?"

"And why not, my dear child?" And the father's eyes filled with tears, and he stooped and kissed the bright face upturned to his, and glowing as if illuminated with inward sunshine.

"Why not?"

"I was only thinking, father. If I should let them out, who will feed them?"

"Who feeds the young ravens, dear?—Who feeds the ten thousand little birds, that are flying about us now?"

"True, father; but they have never been imprisoned, you know, and have already learned to take care of themselves!"

The mother looked up and smiled—"Worthy of profound consideration, my dear—I admit your danger, and the difficulty, in your unwillingness to part with your beautiful little birds."

"Father!" and the little hand pressed upon the spring, and the door flew open—wide open!

"Stay, my child! What you do must be done thoughtfully, conscientiously, so that you may be satisfied with yourself hereafter, when it is all over. Shut the door a moment, and allow me to hear all your objections."

"I was thinking, father, about all the cold rains, and the long winters, and how the poor birds that have been so long confined would never be able to find a place to sleep in, or water to wash in, or seeds for their little ones."

"In our climate, my love, the winters are very short; and the rainy season itself does not drive the birds away; and then you know the birds always follow the sun—if our climate is too cold for them, they have only to go farther south."

But in a word, my love, you are to do as you would be done by. As you would not like to have me separated from your mother and you—as you would not like me to be imprisoned for life, though your cage were crammed with loaf sugar and sponge cake—as you—

"That'll do, father! that's enough! Brother Bobby! hither, Bobby! bring the little cage with you, there's a dear!"

Brother Bobby sung out in reply—and after a moment or two of anxious enquiry, appeared at the window with the little cage. The prison doors were opened, the father bird escaped, the mother bird followed, with a cry of joy, and then came back and tolled her young ones forth among the green leaves. The children clapped their hands in an ecstasy—and the father then fell upon their necks and kissed them; and the mother who sat by sobbed over them both for a whole hour, as if her very heart would break; and told the neighbors the story with tears in her eyes.

"The ungrateful hussey! What! after all that we have done for her; giving her the best room we could spare—feeding her from our own table—clothing her from our own wardrobe—giving her the handsomest and shrewdest fellow for a husband within twenty miles of us—allowing them to live together till a child is born; and now because we have thought proper to send him away for a while, where he may earn his keep; now forsooth! we are to find my lady discontented with her situation?"

"Dear father!" "Hush, child!"

"Ay, discontented—that's the word—actually dissatisfied with her condition! the jade! with the best of everything to make her happy; contents and luxuries she could never dream of obtaining were she free to-morrow—and always contented, never presuming to be discontented till now."

"And what does she complain of, father?"

"Why, my dear child, the unreasonable thing complains just because we have sent her husband away to the other plantation for a few months: he was getting idle there, and might have grown discontented too, if we had not packed him off. And then instead of being happier, and more thankful—more thankful to her Heavenly Father, for the gift of a man child, Martha tells me that she just found her crying over it, calling it a little slave, and wishing the Lord would take it away from her—the ungrateful wench! when the death of that child would be two hundred dollars out of my pocket, every cent of it!"

"After all we have done for her, too!" sighed the mother.

"I declare I have no patience with the jade!" continued the father.

"Be quiet, Moggie, don't tease me now."

"But father!" and as she spoke, the child ran up to her father and drew him to the window, and threw back her sun-shiny tresses, and looked up into his eyes with the face of an angel, and pointed to the cage as it still hung at the window, with the door wide open!

The father understood her, and colored to the eyes; and then as if more than half ashamed of the weakness, bent over and kissed her forehead, smoothed down her silky hair, and told her she was a child, now, and must not talk about such matters till she had grown older.

"Why not, father?"

"Why not! Why bless your little heart! Suppose I were silly enough to open my doors and turn the poor thing adrift with her child at her breast; what would become of her? Who would take care of her? who feed her?"

"Who feeds the young ravens, father? Who takes care of all the white doves, and all the white babies we see?"

"Yes, child—but then—I know what you are thinking of; but then—there's a mighty difference let me tell you between a slave mother and a white mother—between a slave child and a white child."

"Yes, father."

"Don't interrupt me: you drive every thing out of my head. What was I going to say? Oh, ah! that in our long winters and cold rains, these poor things who have been brought up in our houses, and who know nothing about the anxieties of life, and have never learned to take care of themselves—and—and—and—"

"Yes, father; but couldn't they follow the sun too? or go farther south?"

"And why not be happy here?"

"But father—dear father! How can they teach their little ones to fly in a cage?"

"Child, you are getting troublesome!"

"And how teach their young to provide for themselves, father?"

"Put the little imp to bed, directly—do you hear?"

"Good night, father! good night mother; Do as you would be done by!"

From the Portland Advocate & Baptist.

Self Government.

Man never achieves a nobler victory than when he conquers himself. The warrior, by dint of a desperate effort skillfully put forth, may demolish the seemingly impregnable fortress, and ride rough shod over the neck of his prostrate foe, and still be the veriest slave that exists. His brow may be wreathed with the garlands of victory, while he cringes and bows down like a viceroy under the iron despotism of his own clamorous and guilty passions. Such an one can bear no comparison with him who is conscious of the ability to hold at will the reins of self government. For, says the wise man, "he that ruleth his spirit, is better [more valiant] than he that taketh a city." The man who can always sit calm and unmoved "above the fogs of sense, and passion's storm," has a title to royalty, as none of the crowned and mitred of earth can boast. For he can claim kinred with the Lord of lords, and King of kings! Over the heart of such an one, the principles of the gospel have achieved their noblest victory. By the mastery of one's self, is not meant the power of observing a dogged silence, nor a feeling of stoical indifference to the ills of life, nor a seeming escape from these ills by abandoning society, and living in solitude. No; such is not victory—it is cowardice—it is defeat—it is recreancy to nature—it is an insult to God, who has endowed us with the social principle. The man who should resort to such means to secure the desired victory, would be very like his great prototype, who is described by Milton as being as incapable of escaping the pangs of the second death, as of escaping from himself! The present is everywhere represented as a state of probation; and it is the glory of the gospel that it gives the power of endurance—that it gives to man an armor with which to conquer himself, and teaches him that such a mastery alone will fit him to war successfully with his external foes. And if we do not greatly mistake the spirit of the Bible, the Christian will grow in grace just in proportion as he acquires power over his nature—the power to resist sin in every form; the power to endure hardness as a good soldier of Jesus Christ.

Perhaps there is not a more fruitful source of dishonor to the cause of religion than the want of self government, on the part of the Christian. How often, alas! is he seen down in the arena of party strife, divested of the panoply of the gospel, the wonder of angels, and a grief to the friends of Zion! How often do the propensities of his unmastered nature seize the reins of government, and run riot with his will, and all the better feelings of his nature!

To guard against such results, the Christian needs to be thoroughly versed in the art of self government. He needs to be acquainted with his own heart; with every avenue to evil; with every lurking place of his internal foes. He needs to take to himself the whole armor of God, and go forth to battle against his own nature; for not before it is subjected to the principles of the gospel can he set up any claim to the title of a Christian.

SUFFERING WOMEN.—What shall be done (it cannot be asked too often,) for the thousands of wretched females who are obliged to labor with more incessant severity than Algerine slaves, to gain a scanty subsistence? Women who are under the necessity of supporting themselves by manual operations, are more oppressed by our odious moneyed system than any other persons. It is the natural operation of that system to bear heaviest on the weakest and most helpless. During the summer months, or when business is most active, the females who subsist by needlework, (shop-work, as it is familiarly called), can barely maintain themselves by the utmost exertion. If they are widows and have children, their embarrassments are necessarily increased. What must be their situation in winter when their business is, for several months, in a state of comparative inactivity, and when all the expenses of living are greatly augmented! At that season, there is no doubt but that many of them suffer. Suffer! Who can estimate the sufferings of the mother who hears the touching appeals of her infant children for bread, and who has no ability to supply their wants? Who can picture the apprehensions of such a parent—the anguish of contemplating the likelihood of a child's perishing with the cold? There is something in such things too horrible for the page of fiction—too intensely agonizing for the mimicry of the stage. And yet such occurrences (it is shocking to divulge it,) are frequent in real life. Every large city produces its examples annually, with hideous regularity. There are few conditions in human life more hopelessly unhappy than the condition of a widowed woman with small children depending for support on her daily toil. The wants of her little family must continually exhaust her means, so that the strictest frugality cannot enable her to lay by ought for those contingencies and calamities to which all are subject. If there is any benevolent assistance to be dispensed, such are the objects that should claim the first offerings.—Phil. Ledger.

A PICTURE OF PATIENCE.—Gentle quiet rests upon her countenance, her forehead is smooth, without a fold, there is no wrinkle of discontent or anger, her brows are never knit with anxious cares, her eyes are never cast down with the feeling of misery. A white robe enfolds her bosom; it is the throne of the Spirit with the small still voice which once appeared to Elijah. Where God is, there is the daughter Patience. When the Spirit of God descends to the earth, Patience accompanies him; she is his inseparable companion. Will, then, the Spirit of God dwell long with us, unless we receive her also with him? Without her, his companion and servant, he must in every place and at all times feel himself straitened. Against the attacks of the adversary he cannot long hold out alone without the companionship of Patience. Such is the motive, such is the conduct, such are the works of the patience which is genuine and heavenly, and which may truly be called spiritual. This is quite a different thing from the false and shameful hardness of the world. Let us love the patience of God, the patience of Christ; let us give that again to him which he has given for us. Let us who believe in the resurrection of the spirit and the flesh, let us offer to him the patience of the spirit and the flesh. O let the whole world be taken from me if I can only gain patience!—Tertullian.

THE CLIFFS OF MOHER, CO. CLARE, (Ireland). No where can man feel so little, and recognize the Almighty in his works, so great as upon the Cliffs of Moher! Take your stand any where between "Hag's Head," the barrier behind which Liscannor Bay reposes, and the last of the cliffs, ere it sinks into the limestone rocks of Doon, (the seat of Major Macnamara, M. P.) and you are in presence of the whole Atlantic. There is not a foot of earth upon which a bird might rest its weary wing, between the ground you occupy and America. And upon what are you standing? On a cliff rising from the deep some fourteen hundred feet in perpendicular height; and if you choose well, (as now-a-days you can scarcely fail to do,) if you take that cliff formed by O'Brien's tower, and look from the galleries constructed near it, all the rest of the gigantic brotherhood, the guardians of the land against the Ocean Powers, are in your field of view; each, too, assuming for its functions some vast and fantastic shape to mortal vision. One a castle, proudly rearing its form in solitary grandeur from the depths of the ocean, with towers, and battlements, and outworks, all complete; another a ruined monastery, stretching out from beneath the brow of the supervising cliff far to sea upon a tongue of land, with its large main tower broken off and rent with lightning, and its long and lofty pointed roof yet perfect, save from some few chasms, and every where clothed with moss and wild creepers, and the rank waving grass that springs from weather-beaten and mouldered masonry under the eye of ages. What a retreat, indeed, were this for world-weary man, where night was to be seen except the heaven and the waters, and God in both.—Morgan Rutter, in Fraser's Magazine for September.

TRUTH.—Truth is strict, unyielding, unchangeable; but she is not always presented to us clothed in the same garb. Some seem to labor to throw around her a marble drapery, cold and rigid, rendering her, if not repulsive, unwelcome. Others there are who delight to present her in an attractive form, to render her warm and inviting; arraying her in colors that please the eye and giving her a tone that affects the heart. Our Savior was not a cold austere moralist, throwing around himself an atmosphere of chilling influences. On the contrary, he was glowing with love, winning in his address, persuading men like a God, and yet with a child-like simplicity. Would that all those whose immediate duty it is to enforce truth, were more heedful of the manner in which they inculcate it, then would men be more ready to listen to and be guided by it.

HITCHCOCK'S DISSERTATION ON TEETH.—This work is not designed for dentists, but for those who have occasion to employ them. Who has not? The suggestions which it makes to us, who, of course, have no scientific knowledge on the subject, appear reasonable. He will have teeth filled with nothing but gold. He will banish all tobacco if his system is adopted, for he asserts that tobacco chewsers in New-England always have bad teeth. He recommends cold water beyond any rough tooth powder, cautioning against the too frequent use of the hard brush; speaks of the importance of applying to men who have the best instruments, and on the whole, has made a very useful book, which will save, we presume, many teeth from premature decay, and many men and women from the pains of toothache. It he does this, he will not have written in vain.—N. Y. Evangelist.

THE SECT OF IMPOSSIBLES has done a great deal of harm to mankind; a more dangerous sect does not exist; it certainly is the most pervasive one in the scientific world.—Brinsford.

Liberty is not giving largely, but giving wisely. He who makes an idol of his interest, will make a martyr of his own integrity.

Good Advice.—Never send anything to be printed, until you have read it over carefully at least twice, after having written it: once to see whether you have written nothing wrong, or unwise; and once to see whether the spelling and grammatical construction are correct, and whether the letters are sufficiently plain for the printer's boy to read. Many people, for the neglect of this rule, print what they are sorry for after the editor; yet they would wonder still more to see their articles in print, as they wrote them. Sentences begun, and not finished, or things mixed up so strangely together, that nobody can decipher the meaning. Some of our best educated men send perfect nonsense to an editor to be printed, because they will not give themselves time to know what they write.

ROGER WILLIAMS declared that the worst statute in the English code was that which enforced attendance upon the parish church. To compel men to unite with those of a different creed, he regarded as an open violation of their natural rights. No one should be bound to worship, or, he added, to maintain a worship against his own consent. What! exclaimed his antagonist, amazed at his tenets, "Is not the laborer worthy of his hire?" Yes, replied he, from them that hire him.—Bancroft's History of the U. States.

POPULAR IGNORANCE.—A curious table is to be found among the proceedings of the London School Society, the result of the registry of marriages in different cities and chief towns of England and Wales. By law every marriage is required to be duly registered, and every register of marriage is to be signed by the parties married; those who are able writing their names, and those who are unable, or who write imperfectly, making their marks. The general result is, that in 15 English counties and North and South Wales, more than 40 per cent. of the men were unable to write their names; and in 19 English counties, in the West Riding of Yorkshire, and in Wales, more than half the women were similarly deficient; and that in the whole of England and Wales, out of 121-083 couples married, there were 40,597 men, and 58,959 women who could not write.

It is to be observed, that the education of the men in this respect appears to be superior to that of the women, the proportions per cent. of those who were deficient being respectively 33 and 49 for the whole kingdom, and a superiority being maintained by the men throughout every county.

It may be observed that this return indicates a decided superiority with regard to education in the metropolis, as compared with the rest of England; and that the principal deficiency is in Lancashire, Bedfordshire, Monmouthshire, and Wales.—N. Y. Observer.

TEXAS.—The Houston Star of the 13th ult. says—"A gentleman who left the camp of the Federalists on the Nueces a few days since, has informed us, that the Federal army under Canales recently overtook the rear guard of Arista, near Camargo, and after a slight skirmish defeated it without any loss on their part, captured 300 men, and all the baggage of the enemy. A large number of good muskets and several pieces of artillery were also captured. Among the prisoners was an officer named Urrea, who had aided in the massacre of Zapata, in consequence of which he was executed. Gen. Canales had succeeded in cutting off Arista from the road to Matamoros, and he was therefore retreating in great precipitation towards Monterrey; the order of Canales was within one day's march of him, and were making every exertion to intercept him on his route to Monterrey. The garrison at Matamoros consisted of 100 men, and as a detachment was sent to capture the place, it has probably fallen into the hands of the Federalists."—N. O. Picayune.

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RASPBERRIES.—Our friend McIlvaine, in West Philadelphia, brought to us yesterday a bunch of raspberries, finely preserved, gathered in the morning, rather pinched by the frost of the previous day, but still looking and tasting very well for a second crop.—Phil. U. S. Gazette.

PICTORIAL ILLUSTRATIONS OF THE BIBLE.—A beautiful 8vo. volume under this title is just published by Robert S. Bales, 122 Nassau street. The number of pictorial illustrations is two hundred, consisting of views in the Holy Land, together with many of the remarkable objects mentioned in the Old and New Testaments; others represent sacred historical events, copied from celebrated pictures, principally by the old masters. The landscape scenes were made from original sketches taken on the spot. The engravings are accompanied by verbal narratives and descriptions.

EXECUTION IN BOMBAY.—Six Hindus were hanged in Bombay, in July last, for the murder of Captain Whiffin, of the large Virginia, on the Malabar coast, in the month of December.

POPULAR EDUCATION.—The Cincinnati Chronicle estimates the number of votes polled in the late election in that city at 270,000, being 60,000 more than was ever polled in the state before.

TRADES UNION.—The trial of certain journeyman shoemakers in Boston, charged with a conspiracy, a Trades Union "Concern," has resulted in a verdict of "guilty." The gist of the matter lay in the proof that the society attempted to fix prices for others than themselves, and at tempted to coerce journeymen into membership with them.

EXCHANGE IN BOSTON.—An attempt is being made to erect an exchange in Boston, on the site of the old State Bank, in Chestnut street. The cost is estimated at \$150,000. All of which, except \$65,000, has been subscribed.

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It is to be observed, that the education of the men in this respect appears to be superior to that of the women, the proportions per cent. of those who were deficient being respectively 33 and 49 for the whole kingdom, and a superiority being maintained by the men throughout every county.

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